The GENUINE

Life, Confession,

AND DYING

SPEECH,

OF

Richard Wallton,

STUDENT in ASTROLOGY and PHYSICK,

Commonly call'd the CONJUROR.

Who was EXECUTED, at *WARWICK*, on *Friday* the 10th of this Instant *August*, 1733. For Promoting and Encouraging *Humphry Mansfall*, *Morrice Walker*, and *William Coley*, to commit several Robberies, &c.

To which is added, APOEM on his DEATH.

Written by Himself when under Sentence of Death, and delivered to the Sub-Sheriff of the County of WARWICK.

[illegible], Printed by T. W[illegible]

THE SPECIMEN OF LIFE and CONFESSION,

Richard Walton.

I was born in the City of Lichfield in the County of Stafford, the 15th of November, 1712, at 12 when the Sun was in the Meridian, i. e. Noon. I had the Happiness to be born of honest and reputable Parents, by whose Care I was early instructed in the Principles of the Christian Religion. My Learning was mean, but I was sufficiently instructed in all moral Duties, and in the Power of my Youth was Mew'd the unavoidable Punishment that would certainly be inflicted upon those that practised Iniquity, and the blessed reward for such that did well. And when I came to Man's Estate,

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I was born in the City of [illegible] in the County of *Stafford*, the [illegible] of *November*, *Anno* 1691, when the Sun was in the Meridian, *i. e.* Noon. I had the Happiness to be born of honest and reputable Parents, by whose Care I was early instructed in the Principles of the Episcopal Religion. My Learning was Mean, but I was sufficiently instructed in all moral Duties; and in the flower of my Youth was shew'd the unavoidable Punishment that wou'd certainly be inflicted upon those that practised Iniquity, and the blessed reward for such that did well. And when I came to Man's Estate,

I was a Servant (about three years) to one of those People called *Quakers*, and about one year of that Time, I usually frequented their Meetings, being hugely betaken with a Book, called *Robert Barkly's Apology*, but when my Service dropt for my Master (the *Quaker*,) my appearing at their Meetings dropt also. Yet I cannot say that I went amongst them to please my Master, or for any hope of favour from him; for I was much affected with some of their Writings, particularly the Book above mention'd which without doubt is an excellent Performance, and does certainly point out the very root and substance of the Gospel Ordinances, and only dissuades from empty Shadows, which in themselves have no Life, being but little (nay none at all) better than the Prodigal's Husks. But alas! notwithstanding these things, together with their talk of Illumination, to their very great shame be it spoken, I have seen as much Covetousness, Self-endedness, Deceit, desirousness of Vain-glory amongst them as any People whatsoever: And even in the Place where I last cohabited, many of them full well know how they lusted after Chambering and Wantonness, desir-

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ing to shelter themselves (in committing their *Nativity*) under my Roof; though thanks be to God, none of them all had their wicked Ends. I say no more of them, only with with all my Spirit, notwithstanding the Illumination they boast themselves of, that they could see a little further into their own Hearts, and not pretend to so much Outwardness in their being Followers of Christ and his Apostles, even pretending to the very Substance thereof, whilst secretly they practise the reverse.

As to the Faith in which I had (in my Infancy) the *Water Baptism*, I am well satisfied that it is Sound and Agreeable with what the Apostles did practice after the Death of our blessed Redeemer Jesus Christ.

As to the Arguments or Debates about some scrupulous Matters, *1. 2.* whether they be standing Ordinances, (and so binding) or whether they were continued for some time in Condescention to the Weakness of some, that maketh no matter to us; 'tis certain they were continued for a Time; and it is sure that he that makes Use of them in a due and reverend manner may receive Benefit thereby.

I believe in God Almighty, and in his Son Christ Jesus, who died to reconcile us to his offended Father. I believe in the Holy Spirit, because our Lord when on Earth promised to send the Comforter; and I believe that Jesus Christ shall be my Judge as well as Redeemer, and that he shall descend (from the right Hand of his Father) in great Triumph to judge all Mankind. I believe the ungodly (that die without an Interest in Christ) shall go to a place of intolerable Sufferings; and that the godly (whose sins Christ hath washed away in his precious Blood) shall be received into a place of Happiness, there to live and reign with him and his blessed Saints and Angels for ever without End.

I have Charity for some of all Persuasions, heartily wishing that the *Romans* would lay by their Delusions about *Purgatory*, (for that opens a wide Gate to Negligence) and their hopes of *Justification* by their own Performances; such as Pilgrimages, &c. That the *Quakers* would lay by inward Pride, their Cunning, Self-endedness and private Deceits, and come to the Substance itself, or else lay by their Pretensions to so much Illumination beyond other People. That the *Lutherans* may

may persevere in all Godliness and Holiness of Heart; that their *Rubrick* and Canons may be duly executed, and the Ignorant (even many of Figure in worldly Matters) may be better acquainted with their own Church Discipline, which I believe cannot be mended by any human Being: But how far it is practised maketh not better or worse to the Things themselves. Now this is all I have to say in Relation to Religion, nor should I have said any thing about it, only I was minded to say somewhat touching the Reasons of my going (sometimes) among the People called *Quakers*.

In the 19th Year of my Age I married a Wife, very much against the Consent of my aged Parents, for which I am heartily sorry, and beg that my heavenly Father will graciously forgive me the Sin of Undutifulness to my earthly Parents which I was too much guilty of.

What I suffer'd under the Rool of Mr. *John Blood* of *Tamworth*, during the Time that I was there would be no Benefit for me to repeat: I forgive him and my Wife for the Wrong they did me whilst I was there (which indeed was not a little) and I heartily beg that God would forgive them both also.

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Wife and some have falsely suggested, but did sign a Paper that I should be at her own disposal, the with watery Eyes and a Heart quite reverse to what I was ever persuaded to do with my Pen. But I freely forgive her that persuaded me to it, and humbly beg that God would forgive us both for so vile an Act. *The wight God hath joyned together, let no man put asunder.*

When I commenced that unhappy Suit of Law against Mr. *John Blond*, I did it more for hopes of Gain, than for any present Affection (at that Time) I had for my Wife; I ask Mr. *Blonds* Pardon, and heartily forgive him the Wrong which his Conscience knows of, and I humbly beg that God of his infinite Mercy would graciously forgive me also.

On my side there was one false Evidence and no more, I wish Mr. *Blond* could say as much on his Side, mine was through mine own persuasion, but (his the second) offering of another; I need not tell that great Man, that which his own Conscience is privy to, I forgive him the Wrong he knows he hath done me, and he and my Wife have my Hand in my present case (as that it is to be feared they have) bid them

them know from my own Pen, I most freely forgive them both. Once more I ask Mr *Bloor* and my Wife heavy Pardon for any, and all the Wrong that ever I have done him in Prime, I ask his Pardon, and for what they have done to me, I forgive them, particularly that above mentioned; for which I do most heartily beg that God would graciously forgive me.

By Reason of this unhappy Suit of Law I have contracted many Debts which I cannot possibly pay, and since then thro my own Folly have enlarged them: And now I humbly beg (in the Name of Christ) that my Creditors would forgive me that which I owe them, and I do earnestly entreat the good and gracious God, that he would set it down in his Book and repay it double to them (that their Substance may not be lessen'd) for the Sake of his Son Jesus Christ.

If my Wife hath defiled the Marriage Bed (she knows best) during her Absence from me, I forgive her, and heartily beg that God would forgive her also. My self have not been true to the Marriage Bed, for which I ask my Wife heartily Forgiveness, and upon the very bended Knees of my Soul do beseech the

good

good, long-suffering, and merciful God, that he would forgive me, mercifully forgive me those foul and fulsome darling Sins which have been by me so oft actually committed, and that which makes them more heinous almost infinitely *Mentally* aggravated, for the sake of Jesus Christ. Oh! Father of Mercies forgive me, who can tell the Stars of the Sky? Or number the Sands of the Sea Shore? No more can the acts of mine uncleanness (even uncleanness against human Nature) be numbered, Father of Mercies forgive me for the Purity of thy Virgin Son, my dear Redeemer Christ Jesus. And altho, by some these things are made a jest on, yet believe me, or believe me, not, the vile acts of Uncleanness wound my Conscience much deeper than for what I die.

Those foolish things that were acted between *Benjamin Brat*, *Taylor* of *Rigely* and me, were carried on quite too far, tho in the Question propounded, I gave him a just and true Judgment more than 40; yea, and 40 times told, yet I like a wretch that I was, suffer'd my self, by his Nonsensical Whims, to be drawn from the Rules of Art, deriv'd according to natural Causes, to my very great Shame, and to

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the wounding of my Conscience, yet this one thing I say, I never had above one fifth part of what it was supposed I had, yet I had too much I freely acknowlege and ask him forgiveness from the bottom of my Heart, and humbly beg that my gracious God would forgive me also.

I acknowledge I have imitated the King's Stamp which is against the Laws of our Government, therefore I humbly ask the King and my Country Pardon for that Offence, earnestly beseeching the Almighty King of Kings, that he would graciously grant me Forgiveness also, thro' Christ our Lord.

Note. It is about twenty Years since my Country was some small Sufferer by my imitating the King's Stamp, and tho' it was not alledg'd against me, yet who knows but this may be one Thing that may be a Means of bringing me to this shamful Death. From whence we may see that Capital Crimes (even in this World) seldom go unpunished. *God be merciful to me a poor Sinner.*

Also I was not brought up to Physick, yet by much Studying and Practice God hath given to me great Knowledge therein, in all or most Diseases that we are in-

ject to in the Climate we live in. Yet for [illegible] *that Practice as I think to have* [illegible] *ting too large a price upon my Drugs, when I had an Opportunity for it, or when* [illegible] *really might have afforded them Cheaper. For these Parts of Sins which I have done by, I beg that they would forgive me. For these Things I am sorry, and* [illegible] *most humbly beg that God would, in the Abundance of his Mercy graciously pardon and forgive me thro' the Merits of his only Son Jesus Christ the only* [illegible] *vour.*

And as for the Art of Astrology, [illegible] *I did daily Practice it, in calculating Nativities and setting Horary Figures. Now whether the Art it self is* [illegible] *unlawful, or whether I have ever been of any Service to my Country by the Practice of that Science, that is not the Case;* [illegible] *and lawful Art may be put to* [illegible] *Uses. I may undoubtedly have been agreeable to many People in a general way, and yet in particular Matters may have* [illegible] *so* [illegible] *my* [illegible] [illegible] *often* [illegible] *God in his* [illegible]

[illegible]

[illegible] I
[illegible] made
[illegible] for half
a Crown, [illegible] where [illegible] could
[illegible] or two,
[illegible] not
[illegible] Pound, except the Devil
[illegible] upon, and then
[illegible] Judgment if he should.
I have deceived many in things of this Nature, but have deceived my self most, for which I ask them and Almighty God forgiveness, through the Merits of Christ our Lord, who is the true and only Propheſt. For such that have [illegible] for calculating and [illegible] their Nativities [illegible] many [illegible] done) and rewarded [illegible] for so doing, I would not [illegible] upon my Conscience [illegible] Astrology to be either [illegible] or [illegible] Impudence, nor yet would [illegible] have [illegible] I am heartily sorry for such [illegible]

over fights, and had I the like Opportunities in my Hands again, they should performed with all due Care and not a flat ring Word drop from my Pen. God be gracious to me a Sinner.

But that which was worst of all, many People (in my eight or ten years Practice) have supposed themselves or their Cattle to have had Prejudice done them by evil Tongues, or the Procurement of some naughty or unwarrantable Tricks, and who should they apply themselves to, but to some *White Witch* (as they term it) and in such Cases as these, I usually gave them a piece of writing upon a piece of Parchment, wherein was wrote the beginning of the first Chapter of St. John's Gospel, and several other parts of the Holy Scriptures, &c. which was seal'd up with three Seals, sometimes ordering it to be kept in a clean Place, and sometimes to be buried in the Ground. And past Question many have had Relief, or received much Benefit thereby (or else they have afterwards lyed themselves) to their Satisfaction: But how or by what manner these things had any Influence, I confess my Ignorance in. But of this thing I am sure, I did not do well in making

ing a penny of the Holy Scriptures and many Divine Names therein used, nor should I have made any contract for any certain Sum of Money, but should have left it to their own free-will after the Work had been done. For these Things I am sorry, and do wish I was much more sorrowful than what I am, earnestly desiring to become a true Penitent, that I may receive Remission for my Sins this Christ our Lord who cast out Devils by the word of his most mighty Power.

But that which hath aggravated my loss worse and worse, I have (like a Wretch for so doing) given such kind of Writing to some People, when I was sure they had no need of it, any further than to Cure their own Conceits which accordingly has took Effect, and then the Cure hath been attributed to me and I have had Money for curing their Whimsies, &c. with many such things of the like Nature. For these Things, Oh! that my hard stubborn Heart could dissolve itself into a Fountain of Tears! O that I could mourn my self even to a Skeleton! for godly sorrow worketh Repentance not to be repented of. And for such that I have either condescended with their

weak-

weakness or any way flatter'd or terrifi-
ed with a harsh Judgment. I ask them
Forgiveness and beg that God would for-
give me also.

But no more than the very Truth at
such Times and Seasons that I had Neces-
sities for this Life, or was not too much
plunged to raise a little Money for some
necessary Use then I generally did as I
would be done by, and carried my self
above Deceit or Flattery. But at such
Times as I was in need of at a Freight
for Money (I foolishly having spent much
in an unfortunate Suit of Law) then I
gave deceitful Judgments, and used flat-
tering Words for Gain, such as an honest
Artist would be ashamed of, and I my
self do blush to think on it. For these
things I lament, wishing I could go
down to *Golgotha* with floods of Tears;
heartily asking that I have wrong'd for-
givenes most humbly beseeching my good
and merciful Father, that he would of the
abundance of his Goodnes, graciously for-
give me those and all my crying Sins
through the Merits of Christ our Lord.
Amen.

Apology is a Science no way fit to
suitable for the Study of a poor Man
look

or except he be well accomplish'd, and hath a good Collection of Ancient and Modern Authors, he had better let it alone.

Again, if he hath not a Substance to carry on the Expence of his Studies, then he will be for Practising before he is capable of giving a true Judgment and all for lucre of a little Money to carry on his Desires, which will lead him into many Inconveniences to the wounding of his Conscience and to the great hazarding of the loss of his immortal and precious Soul.

Lown, *Astrology* is of a singular Service in the practice of *Physick*, and the indifferent part thereof is not so difficult to learn as many other Branches thereof; yet I advise poor or mean Men to decline the Study or Practice of *Astrology*, least it prove a Snare to them as it hath done to me, *God be gracious and merciful to me a chief sinner.*

I was indicted as a Promoter or Encourager of *Humphry Mousall* and *Morris Walker*, to steal two black Mares, the property of *William Guest* in *Worcestershire*, and for nothing else at all. The Witness to prove me a Promoter or Encourager was *Morris Walker*, who said he asked me to

look

look in the *Almanack* to see whether he should come to any Damage by going with *Humphry Mousall* that night.

Deponent further said, that he heard him tell *Mousall* that he need not want Money.

The next Evidence was a piece of Parchment produced by *Humphry Mousall*, who (though notoriously false) said that a Gave him that to protect him in Horse-Stealing and that would keep him from all Harm.

By the aforesaid Evidence of *Morris Wal*- and the producing of the said Parchment I was by the Jury found Guilty and by my Lord the Judge sentenc'd to Die.

Now as far as I can remember the Mares of *William Guell* were rode away by *Mousdall* and *Walker* (as they confess'd) on the of *January* last, and on the 18th of the same Month were brought back by the same Men and turn'd up near to the place from whence they were taken, and on the third day the Owner had his Mares again.

And it is evident that these Mares were not profer'd to Sale, nor yet found in the Hands of them that rode away with them: No, nor was it ever known who rode them away till about three Months after

To

dafter, when *Moulsall* being in Custody on suspicion of other Matters, of his own accord acknowledged that he and *Walker* rode away with *Wm. Gaylis* Mares.

And touching the Parchment that was produc'd against me there was wrote there in the first six verses of the first Chapter of St. *John's* Gospel, and several other Sentences out of the Scriptures, with many of the Divine Names belonging to God and his holy Angels. All which the honest-thinking Gentlemen of the Jury would have seriously consider'd, they could not in the least have supposed that to have any Appearance in it of *a Protection for Horse-stealing*; especially if they had consider'd the Words, that it was concluded with, *viz. That the Angel of God would preserve from Witchcraft or evil Tongues all that did belong to* Humphry Moulsall. Them that have Eyes to see let them see whether this look'd like a Protection for Horse-stealing or any such like Villany, no no, the Intention thereof was for no such thing.

And as I am a dying Man (*i.e.* under the Sentence of Death) I will here declare the true intent for which it was given, which is as follows.

To-

[illegible] but upon the Account of his [illegible] the Manner and of the Ways [illegible] being handled in a strange and surprising Manner, and at the [illegible] which said Bear did [illegible] further, the Mistress had Damaged divers Witchcraft on [illegible] sur Thicks of a Neighbouring Woman; whereupon I gave him that Parchment, which we before mentioned, bidding him bury it under the Pole of his Garden, while Sowing alone a Foot deep in the Ground, laying a green Turf upon it, and then fill up the Hole again. And bid me [illegible] I hope for Mercy through the Merits of Jesus Christ my Redeemer. The Jury put the Gentleman of the Bar [illegible] to look upon it as a piece of Conjuration, which some Diabolical Performance, yet they should have consider'd that it was produced by a Prisoner at the Bar, and therefore no sufficient Evidence, for when there, that when their Villany comes to light they will lay the Fault on some Body else.

Mary Walker was asked his Words in his Confession, and openly told the Judge that I did not give him the Paper for any

vil Intent, but upon the Account of his Age. Yet I do not, I dare say, that it was upon him to that Account, but this I affirm, that it was all given to encourage or by reason of Villany, what soever. Of what he has been guilty in his Life time, let him repent, his own Conscience knows what the Paper was given him for) and when he dies let his Imperfections be buried with him. And let him remember this and repent, for, he to the best of my Knowledge never did well. Moreover, that he need not want Money, (as he falsly said when he was before the Judge) I request it was that he might fill up part of his Stock and pay the Debt. He then bid his head fare at my House. But I am in Charity with Walter, and all Mankind, desiring to be so when I depart this and I hope for a better Life, that I may have forgiveness for my manifold Sins and Transgressions which by me have been most grievously aggravated, and this O merciful Father I beg thro' the Merits and Mediation of my Lord and Saviour Jesus Christ, to whom with thee and the Holy Spirit be all Glory, Honour, Power and Dominion, world without end. Amen.

Notwithstanding what I have said (God knows I know my own Heart) I freely submit to the Sentence which now I lye under, and that I did not give him the Paper for any

do most heartily pray for my King and Country, for my Judge and the Gentlemen of both grand and petty Juries, that God would bless and prosper all their Undertakings and that their chief Aim may be for the Advancement of God's Glory, the good of others, and the Peace of their own Consciences. And as I have heard that the grand Jury was very numerous and long before they found the Bill against me, and altho they brought it in, yet I return them Thanks that they admitted of a serious Consideration upon it. And if any Body (tho' every to one that used to defend my Cause) did suggest or infuse any false Notions into the Jurors Understanding (as that I have reason to believe did) I forgive them, and do heartily beg that God Almighty would forgive them, and pluck down that Spirit of Envy, which is so Predominant in them to the great Hinderance of their spiritual welfare.

I further Beg, that if my Wife and Next Door Neighbour had any private Business with the Judge as Instruments of my Death, I have heard some Years of his Mercy, that God in his Mercy would (tho' they) forgive them.

And upon the very bended Knees of my Soul, I humbly implore Assistance from Heaven, that I may become an humble Penitent, and meekly acknowledge those Sins which neither Judge or Jury knew any thing of, but that which mine own Conscience was privy to.

And grant O Lord that I may not dwell carelessly in these Acknowledgments, but that my Sins may be brought out before thee, and before I die the Death, that then may hereafter be brought before me to my Confusion, and that my Soul may be cleansed in the Blood of Jesus to live with him for ever more. Amen.

This Day Seventh Day is my last and solemn Farewel of this World, (if not before) therefore will I leave behind me some, or rather by my own Pen a frank Acknowledgment of what I was really guilty to, and in Relation to what I did certainly know touching the Facts which were committed by *Humphry Mousall* and *Jonathan Walker* albeit I was not indicted for them, nor could they be (morally) proved against me. But the next Judge that I must come before hath placed in me a thing called *Conscience the Recorder of all my Actions*, which must go along with me to the Bar of the Almighty and there

give

[illegible] Inclosing himself at my House [illegible]

[illegible] two or three and

[illegible]

[illegible] ten persuaded [illegible]

[illegible] were given 4 Pottles drank [illegible]

[illegible] go away *Monday* that Night [illegible]

[illegible] lying before me, I carefully [illegible]

[illegible] thereon (not having [illegible]

[illegible] (the substitute) and [illegible]

[illegible] *Almighty* [illegible]

[illegible] hath went from me [illegible]

[illegible] night (and I think) [illegible]

[illegible] and about [illegible]

[illegible] following *Monday* [illegible]

[illegible] book [illegible]

[illegible] within [illegible]

[illegible] should [illegible] Hell [illegible]

but there being no Fair that Day, they brought the Mares back and turn'd them up again, and so *Mouldall* went home to his own House, being glad in my Heart that they had been so Disappointed.

On the next Day came a Stranger to me, which proved to be Wm. Guest, who said the two Mares and asking if I could give any Intelligence which maybe should find for his Mares, whereupon I gave him Direction, and he accordingly had them again. And the following Day being Monday, he came and gave me two Guineas, which Reward he had promised, and the printed Advertisement published before he came to me, for to be sure I was very loth to do this in the Truth, and although I have more of Mean than what is here expressed, which indeed was too much, yet I was most notoriously to blame for taking the Money of him. And I am sorry I did so, beseeching his Pardon, and humbly begging, every most merciful Father, that he would vouchsafe me Forgiveness for this and all other Sins that ever I have committed, and through the Merits of my blessed Redeemer Jesus Christ, in whose NAME I have returned back before the Fair.

It is now generally supposed that I have been about one Month after this, viz. some-time in February 1732-3. Mouldall brings

but there being no Fair that Day, they brought the Mares back and turn'd them [illegible] to things of this Nature [illegible] Hope, that as Christian [illegible] it is a great mistake, this being the first and [illegible] that ever I was concern'd in of any such Nature; and indeed had I my Time to live over again it should be the last, for it was a great Sin, the Circumstances of the Mare made it so, in pretending to Willful Deceit, that I gave him Directions to find his Mare by the Rules of Astrology, which was great Deceit in me, and not only but no doubt more or less it might make me guilty of the Sin, yea the abominable Sin of Pride, for to be sure I was pleased with the Vain-glory of boasting my self praised for giving Directions where the Mare might be found: So Deceit was the Father of Vain-glory; From which and all other Sins, [illegible] of the first Magnitude, I hope God would cleanse me with the Blood of Jesus Christ his Lord and Saviour. Amen.

But one thing must not be forgotten in Justice to Morris Walker, I do verily believe he did repent that he was persuaded by Mousall to go with him, and would have returned back before they got to Gaford.

About one Month after this, *viz.* somewhere in *February* 1732-3, *Mousall* brings

one

one *William Coley* to my House, and when my Servant was gone to Bed, as we were drinking Mate or a Mug or two of Ale, they told me their Intentions, as that they designed to steal Mr. *Tim*'s Mare that Night, which was in a Stable adjoining to my House, I said but little against it, knowing that they would do it by and by, and leaving them to do as they pleased. And betwixt 10 and 11 of the Clock they both went out together to put matters in Order for their design, leaving me a Candle before me, which immediately I put out, snuffing the Candle, and other Things which were before me, on my Board, upon the Ground, and in about half an hour after they came in again, asking how the Candle came out, and those things on the Ground? Whereupon I answered them that *Sarah*, which was my Servant's name, had been down Stairs, and finding them not with me, said she was sure they were gone to do some Mischief, and that she would certainly be the first that should discover it, strictly charging that they should forbear their attempts, assuring them that she would surely tell. Whereupon *Coley* look'd as pale as Death, and sat him down, saying he would not meddle, but that it had

the same Effect on *Mousall*, he was absolutely bent, notwithstanding *Coley's* unwillingness, and all that I could say; away they went, and when Morning came, to my vast uneasiness found that the Mare was gone indeed; and sure I am, any one might have read in my Face the Perplexedness of my Heart, repenting that I did not call *Sarah* up as before. I fairly said she had been, tho' I declare she never was out out of her Chamber till next Morning, I calling her up to Lock the Door; nor did she leave *Coley* in my House when she went to Bed: She left none but *Mousall* by the Fire side with me, (as she had done several Times before which he was under Trouble) and *Coley* came in after she was gone to Bed, had she known any thing of their Design, I dare say the Mischief had been prevented.

Some Days after this, *Mousall* came to my House again, and told me he had sold the Mare for near six pounds, for which indeed I was very sorry, but that could not mend the matter, of refore to the Man his Goods again.

The Week following *Mousall* came again to my House, and gave me ten shillings, to which I replied, *Humphry*, do not

not, sainst I will have any share of the Money you told the Mariner of, for I will be under no Obligations, nor will I have any share of his Goods, further adding, *Humphrey*, by Nature is lewd and the Dangerous, that I should suffer by reason of Sentence of a Judge, which I should scorn to be guilty of. Then for the Mariner's Matter, I should certainly Disregard so sugar as The Sun and in the Firmament Now-days, I entertained these Words to him, I believe more than once, to which he replied, I did not Desire to take it all this Account, he only gave out some part of Recompence for such and such Favours. To which, I answered, *Humphrey*, there is Money due to me upon such an Account, if you think on it, I will take it upon your Hands. Upon which he gave it me. This is the truth, I am now alive, and yet do I must die. I saw you, I was no Thus have I relate the Truth of this Matter, and I repent I did not use other Means to have put a stop to it. Would I ask Mr Hill forgiveness, and I do forgive him the wrong he has done me about his Mare, and other Matters which he knows of, I believe yet worse, for he has told many Lies, fighting with the Devil and wicked Spirits. God

that I may have Judgment for my Offences
through Christ our Lord.

I do further acknowledge that Humphrey
Hall hath several times told me of Da-
vers Horses which he hath stolen, and
also of a House I wish he had attempted
to rob, and that Cobb and he had sometimes
Thought of going in the Highway, and
by a Wood I knew too much of his and
their Villanies (except I had been more
full in my self and them too, in opening
this Matter) but O declare I never was
any Promoter or Encourager of any of
their Villany, or any ways in my Heart
inclinable to such Things; I have been
naughty other Ways, and deceitful
enough other Ways, and in other Matters,
but not in these Things nor other Ways
than what I have acknowledged: No,
no, nor was I in mine Heart inclinable
thereto: And if ever I was any Encou-
ragier of them, it was in not discovering
to the World what they of themselves
discover'd to me: Nor was I ever any
Way Gainer by any of their Villany
directly nor indirectly any other ways
than what is above acknowledged: Nor
have I any Confederates, nor any

Gang

House; nor do I [illegible] any such [illegible] Peoples, any Order [illegible] before specified. [illegible] that three Months from the [illegible] knowing of what is [illegible] the Time of my Confinement to Prison [illegible] Time in its Maintenance, [illegible] been but lately acquainted with Thieves, and no more acquaintance with any than what is acknowledged. Save in my whole Life Time I have been concern'd in stealing about six fighting Cocks, and have had more than six and twenty stole from me. *I forgive them that stole mine, and ask them forgiveness from whom I stole.* Some People that judge favourably of me, saith was Necessity that drove to that which hath brought me to this Shameful Death. I return them thanks for their Charitable Opinion of me, and only say that it was the Need and Necessity of *Humphry Mousall*, that drove him to the acting of what was done, nor had I any Thoughts of being a Gainer thereby, but was prevailed upon so far as is before mentioned in Condescension to his Necessity, under the present Troubles he under went then upon him, during which Time of his

Troubles

Troubles he had more Privileges of me

Of the Sins of Lying in my Youth.

Remember my self very much addicted

Childhood, I have

Troubles

by way of Excuse for a Fault or to gratify my Appetite in something I desired, Lies seldom without a Lye at my Fingers Ends; and from that Time forward I have been much addicted thereto, which is expressly forbidden in the Scriptures of Truth. I therefore acknowledge this my Sin to thee O God of Truth, repenting thereof and begging Pardon for the same, through the Merits of Jesus Christ. Amen.

Of Sins of Anger and Swearing.

Remember, O God, I do forgiveness for all Injuries past, I have been very full of Anger or Passion, chiefly with my Servants sometimes without cause, which generally ended in most direful Curses and Swearings; I ask her that was my Servant Pardon for any Wrong I did her, and for the evil Example I set before her, and do most freely forgive her all the Wrong that she hath done me, and heartily desire that God would give her time for Repentance and be merciful to her precious Soul. I confess these Sins, with these, O God, and most humbly beseech thee of thy wonderful Mercy, that thou wouldst forgive me them and all other Sins whether willful, ignorant or negligent,

for

r the merits of the Lord our Righteous-
ſs, Jeſus Chriſt. Amen

Have offen ſlighted the good Admonitions of my Parents and neglected to do thoſe Things, which they commanded me to do, in order to a good End; their Care being for the good of my Soul, and Induſtry, making on their Part to graft in me the Principles of Morality.

And now O merciful God, I confeſs my Unnatural Behaviour (particularly in that of mine unhappy Marriage) moſt humbly ſeeking before thee, all the Faculties of my Soul, earneſtly intreating Forgiveneſs for thoſe grievous Sins, for the Sake of Jeſus Chriſt, who was untitled to his Parents Humanity, and ſubject to them in all things.

Anna Swearings: I ask her thus, and ſo, and Pardon for any Wrong I did her; and for the evil Pride of Sins of her, and do moſt freely forgive her all the Wrong

Again Man! What haſt thou to plead for thy Food, thy Raiment, thy Sight, thy Underſtanding, and thine Life, but that thou acknowledge my Pride in Shame, Haughtineſs of my Soul, my Pride

Forgive me them and all other Sins whether willful, ignorant or negligent, for

[illegible]

Of my Sins of Uncleanness.

I Confess the sins of my Uncleanness to [illegible] most Good God, earnestly desiring that [illegible] may have such a godly sorrow for them, [illegible] may work in me an unfeigned Repentance [illegible] not praying for self alone, but for every [illegible] dividual, whom I have any Ways drawn [illegible] excited to such abominable and filthy Wi[illegible] edness, particularly those that now lie [illegible] Sequiff upon me; forgive, O forgive th[illegible] and me, for the sake and through the M[illegible] rits and Purity of the Virgin Jesus Chr[illegible] our Lord and Saviour. Amen.

Of unnatural Uncleanness.

I Confess unto thee, most Gracious, Lo[illegible] Suffering and Faithful Lord God, all m[illegible]

[illegible]

[illegible] y! Illuminate my Under[illegible]ing, that I may see and behold mine own Loathsomness, and through thine Assistance become a true [illegible]

[illegible]

[illegible] Confess and acknowledge unto thee, O God, that I have most grievously [illegible] the sins of my Uncleanness in the Imagination of my Heart, mentally acting (over and over again) those actual Transgressions that heretofore I committed by me, which indeed is sinning as it were with a Cart-rope [illegible] for these aggravated In-

quities O Father of Mercies, I earnestly beg forgiveness through Jesus Christ our blessed Redeemer. Amen.

Of Sins of Deceitfulness.

I Confess and acknowledge unto thee O Lord God, that I have used many deceitful Ways to get Money, deceiving even such that have put confidence in me, and for those Things which I now am under sentence, so far as I am guilty, particularly for taking Money of William Guest, I do most humbly confess them unto thee, heartily desiring thou wouldst forgive me all or any manner of Deceit that I have any Ways been guilty of from Childhood to this very Day, that the Remembrance thereof may bring along with it such Contrition of Heart, such Humiliation of Spirit, that may work in me true and unfeigned Repentance that need not be repented of; that I may strive with all my Might and Power, that I may press forward, and take with me Words and turn to the Lord, and say unto him: Take away all Iniquity and receive me graciously through the merits of our Lord and Saviour Christ Jesus. Amen.

Of Sins of Sabbath-breaking.

I *Confess O Lord that those Days that I have rested from bodily Labour, with a pretence of setting it apart for the publick Worship, I too often run into more Sin on that Day, than usually on any of the Week Days, and albeit I may have presented my bodily appearance in publick Worship, yet certainly I was no better than one of the Assembly of Mockers. For these Things O merciful God give me true Repentance and graciously pardon me, for thy sake, O our Lord Christ, who is the Head of the Church, his Spouse. Amen.*

Of the Sins of Broken Vows.

I Confess and acknowledge unto thee O Long-suffering God, that upon the Apprehension of Danger, I have suddenly made many Promises of Amendment of Life conditionally, which Conditions on thy Part have no sooner been performed, but my Promises have vanish'd away with my Fears, God in his infinite Mercy forgive me: And that which was worst of all, I once made a solemn and deliberate Co-

venant with thee, and committed the Contents thereof in Writing, yet afterwards most sadly fell away from what I there promised, which ought to smite every corner of my Heart, till it was truly humbled. Yea the Remembrance thereof, one would think should make a stony Heart to tremble; I beseech thee O merciful Father let it not rise against me to confound me, but let the Consideration thereof shew me mine own Frailty and Insufficiency, or Deceitfulness of my own Heart; O wretch that I was, to let the snares of this World entangle me with the Cords of Iniquity. For these Things let my Pain be perpetual, and my Wound incurable untill thou hast truly humbled me, that I may truly say with *David*.

For these Things I weep; mine Eye, mine Eye runeth down with Water, because the Comforter that should relieve my Soul is far from me.

Hear me, O Lord, and that soon, for my Spirit waxeth faint; Hide not thy Face from me, lest I be like them that go down to the Pit.

I have seen his Ways and will heal him; And restore Comfort to him and to his Mourners.

If

If ye be willing and obedient, ye shall eat the Good of the Land.

O *Israel*, Thou hast destroyed thy self, but in me is thy Help.

Though your Sins be as Scarlet, they shall be as white as Snow; though they be as Crimson, they shall be as Wool.

Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.

All that the Father giveth me shall come unto me, and them that do come I will in no wise cast out.

Whosoever will, let him take of the Waters freely.

I will heal their Backsliding, I will love them freely, for mine Anger is turned away.

O Merciful Lord God, and gracious Redeemer, my Countrymen have adjudged me a Member unfit for their Society; how then shall I be qualified for the Society of thy blessed Saints and Angels, who are continually before the Throne of thy divine Majesty? On what Condition have the Pure with the Impure? What should a rude Lad do in a

Harmony of Musick? Or how can my [illegible] Christ? But thou O God canst change my natural Corruptions to Incorruptions, and canst change my vile Body, into the similitude of Purity; and as perfectly regenerate me an Hour as in an Age: And thou O God, gavest Mercy to the Thief upon the Cross and from Pain didst bring him to paradice from Sin to Repentance and from Shame to Glory: My Body is sentenced to die a shamefull Death; and I do, O God, judge and condemn my self for my Sins against thee and confess if thou shouldst forsake me in this Time of my great, O very great Necessity thou art just and righteous in all thy Doings, but if I perish, it shall be at the Footstool of thy Mercy, from whence I will not depart while Breath remains in my Body. O Father of Mercies hear my pitiful Moan, and forgive mine Iniquities; turn not thy Back on me but stand my Friend in the Hour of my Death, and in the Day of Judgment. And come Lord, come Lord Jesus Christ, make no tarrying, come away, come quickly, I long to see thee come quickly. *Amen, Amen.*

POEM

On the DEATH of *Richard Wallton.*

DEATH is the common Lot impos'd on all
The Brave and Virtuous with the Vulgar fall,
Infatiate Power! the scientifick Head,
Strip'd of its Honours sinks among the dead,
Descartes and *Newton* whom the world regret,
And WALLTON late has paid the mighty Debt,
Sages who shew'd us Nature as she was,
And from Effects could latent Causes trace

See

Seeing the Womb of fate a future Birth,
And point the Time when it should issue forth.

Much suffering WALLTON! much lamented Name!
Immortal as thy Knowledge, be thy Fame
For Arts, and Arms, eternal Honour Grow,
And wreaths unfading Grace the learned Brow.
Else might thy Prescience with thy Carcase die,
And thy *Arts*, buried in Oblivion, lie.

Oh! if the learn'd Associate, as below
And kindred shades releas'd, each other know,
Methinks I see thee in Assembly met,
With *Gadb'ry*, *Partridge* and with *Lilly* le
Despising *Death*, informing every Sage,
Thy *Genius*, *Conduct*, *Morals*, and thy *Ar*
How when you last survey'd in cloudless Skies,
(Oh agonizing Sight!) proud *Leo* rise,
His Tail the truest Emblem of a *Rope*,
Hung gaping like a Hempen Noose a slope
'Twa

Decree
summon'd you, and late has summon'd
me,
o some near Cloud, if thou hast Power,
repair,
ariety may please above, as here,)
e every Mouth is busy with thy Name,
nd Songsters publickly rehearse thy
Fame.
ALLTON is Dead. In vain the Virgin
Dreams,
vain, with joys her Pregnant fancy
Teems
vain, at Morn diviner slumbers spread,
train of Visions round *Corrinna*'s head,
ALLTON is Dead. And who shall dare t,
explain,
he crude Conceptions of her sleeping
brain,
No, but a cunning *Wizard* could foretell,
hat Peace and Plenty were decreed
thee?

As Wolfe, the Soldier, leaves his fleet
Beneath,
And dares, and bravely Triumphs o
Death;
The vulgar die in Beds: To thee 't
Given,
To swing in open Air, the nearest Hea

EPITAPH.

Here on his back old Wallton *lies,*
Who yet to's Power looks to'ards the S
Wing wait for him tho' he could tell,
Your Fortune when alive so well,
Yet if you'll seek,
(Who'd know your Fortune) once to wo
This Earth which bears his Body's prim
You'll find has so much Virtue in't;
That it will all your Doubts remove
Concerning stolen Goods or Love,
As well as he could when above.

FINIS.

At T. Warrens *may be had* Gratis, *a C*
logue of the Plate *and* Books, *that*
to be dispos'd of by way of Chance
the Scheme, and Price of every Artic
each Lot sell'd.